
A
TREATISE
OF THE
PLAGUE.

[Price One Shilling and Sixpence.]

THE

OF THE

A

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OF THE

PLAQUE

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(Twice One Shilling and Sixpence)

TREATISE
ON THE
PLAGUE,

Written in *English* about Two
Hundred Years since,

By THOMAS PHAYER.

Republisch'd, with a PREFACE,
By a PHYSICIAN.

*Sunt Antiquissima quaeque
Optima*

L O N D O N;

Printed for J. ROBERTS, near the Oxford-
Arms in Warwick-Lane. MDCCXXII.

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PLAGUE



By THOMAS L. HAYES

257-1

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— 2nd. Antiquarian purchase —
— Opium —

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P R E F A C E.



*H*O many Authors have written Theoretically concerning the Plague, our now fatal and too near Neighbour; yet all men agree, that however ingenious their Hypotheses may seem, they carry no Weight or Authority in Practice. Another Fate peculiar to these Gentlemen, is, that for the Part of Experience they usually transcribe from others, not considering whether it be the same Plague, whose Symptoms and Method of Cure may differ as much, as we know they do, in Fevers. To instance only in One, the Febris Ephemera, described by Dr. Caius, specifically differs from most of the Pestilences treated of by Physicians, and therefore is no adequate Standard to measure any future malignant Distemper by, which may agree in some mild Symptoms of it, and differ in others more fatal. Experience is our only Guide in this Case; and such Writers are therefore the most valuable, and their Practice chiefly to be followed, who liv'd in, and were conversant with the Infection which they describe.

scribe. That Plagues specifically differ, all the Books on the Subject sufficiently demonstrate, both as to their Causes, Effects, Duration, and Declension.

But to set that Matter beyond Dispute ; Turkey and Egypt , where they are as frequent as the Small-Pox with us, and their Kinds perhaps as various, and more, or less Epidemical, are Examples without Exception. Having discoursed with several Merchants who resided in those infected Places, and saw variety of Contagions, I shall give one Instance out of many, which proves the Point from Fact, the best Evidence in this Affair. A Gentleman who lived many Years at Smyrna affirmed, a Servant of his had Six times the Plague, and died of the last ; and I have been informed by others, that it is usual to have it more than once. If Plagues then differ specifically, our Enquiries ought to be what they have in common, and from thence form a Judgment how they are to be treated, and managed. Now this can't be done but by consulting the Authors on this Subject, both Old and New, but peculiarly such who have written on a Disease of which they were Eye-witness ; which not only ascertains the Credit of the Relator, but makes his Evidence a Conviction. All the rest is indeed but Guess-work, and Fancy ; which occasioned one of the most eminent of the Faculty, upon being asked why he did not meddle in the present Plague-Debate ; to answer, Because he had never

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ver seen one. This is the Editor's Case, and his Reason for republishing the following Treatise; and since he has not liv'd in that terrible Day, he brings you One who has. The World received Dr. Hodges's Book with a Preference to all others on that very account; and he hopes this Tract is not at all the worse, because it is above a Hundred Years older. Of which I give a short History, and subjoin a few Remarks from such who had the same Advantages as our Author, of practising in the Time of this Distemper.

This Treatise, in the midst of Two others, composed by the same Hand, I found printed in a very beautiful Black Letter, by William How, for Abraham Veale, at London, with the same formal Title as it still stands. The Book was perfect; but no Date of the Year appearing, I shall try to pick out that, or something near it from other Circumstances.

From a Passage in the Preface to the Regimen of Life, another Tract of the same Author, it is plain, that his Date is about Two hundred Years, by his quoting Manardus, Fuschius, Otho Brunfeliuss, &c. as his Contemporaries, who all flourished at the Beginning of the Fifteenth Century. By which we may fix his Age to some part of the Reign of Henry the Eighth; in whose Time, a Pestilence raged. That he had seen one, is evident from the Preface to this Book, where
he

he speaks of such Remedies as he had tried, and approved.

Another Proof of his Antiquity may be drawn from his Complaint of the want of an English Herbal in his Time, and yet we have some, such as they are, in the English Tongue, of a Hundred and fifty Years, at least.

But the Reader, who is any Judge of Style and Language, will easily trace his Time from his Phrase and Manner of Writing, which is an ancient, and elegant Simplicity. There is something venerable in the little Rust on him; and what can hardly be said of any Books of that Age, he is intelligible enough to a common Capacity at this Distance. The Vein of Piety which runs thro' his Work, tho' it has been blamed in Dr. Hodges as Cant, yet seems inseparable to a Christian Writer, who had been a Spectator of the Miseries that attend a Pestilence. No sensible Man ever disapprov'd Dr. Sydenham on a like Occasion, and yet how frequent is he in his Exclamations against Luxury, and how many Distempers does he lay to its Charge? A cool and unassuming Manner on such an Occasion, whatever Good it convey'd to the Reader, could give no Credit to the Writer. Beside, this Book was written for the Use of the Common People, whose Notions are not so refined as to be above the Study of Religion, tho' below that of Physick.

His

PREFACE

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His Philosophy, tho' short, is perhaps as good as any on the Subject, viz. That the Plague proceeds from an Alteration of the Qualities of the Air; which is the same with that of Hippocrates and Dr. Mead, and what is confirm'd by the Observations of Prosper Alpinus. As to the Astrological Causes, that was the Opinion of the Times; and if a weak One, had been embraced in all Ages before him, and therefore his Error may be the more excusable. Because it is impossible to determine what Degrees of Influence the heavenly Bodies have on ours, and how they affect the Mediums between us, therefore to deny them to have any, is a Negative which will never be allow'd.

Our Author in general has collected from the best that went before him, and comprized in a little Compass their useful Parts; and I thought to have followed his Example, by giving you the Opinions and Methods of others since his Time; and particularly to have translated as much of Prosper Alpinus as relates to the Plague: But am forced to content my self with a short Sketch from Monsieur Tournefort.

His Method was to give Vomits at the first Seizure, for which he usually chose from Four to Six or Seven Grains of Tartar Emetic, which he repeated according to the proper Indications. He opened and touch'd the Eruptions with a Caustick, to prevent their Spread-

*Spreading. In the Process be used Cordials
Alexipharmics of all kinds, and frequently the
very strongest. Thus this great Man: More
might easily be said, but expecting shortly an
Occasion of doing so, I leave Old Phayer to
speak for himself, and am the Reader's*

Humble Servant,

W. T.



*His Method was to give Venous
Blisters, for which he usually took
from Four to Six or Seven Grains of Tartar
which he repeated according to the
proper Indications. He opened and touched the
Eruptions with a Caustick, to prevent their
spreading.*

THE PESTILENCE
Here beginneth a godly bryefe treatise
of the PESTILENCE, with the causes,
signes, and cures of the same: com-
posed and newly recogniled by
THOMAS PHAYER, studious in
Philosophy and Phisike to the ayde,
comforte and vtilitie of the poore.

To the good Reader a Preface of the
Author.

After that God almighty father and creatour
of all things, had by his vnsearchable pro-
vidence ordayned mankind, to eternall fel-
citie, and ioy at the beginning, hee thought
it not inough to haue created him of no-
thing, a body most excellent perfect and pure both in
members and sences, aboue all other his creatures here
in earth: but also of his inestimable goodnesse, endued
him with diuers and sundry gistes of grace, as wit, vn-
derstanding, minde and reason whereby he might not onely
(as neere as is possible) approche vnto him in the know-
ledge of his beauenly maiesty (as concerning soule) but
as well imagine, searche and finde out by all manner
wayes, aydes, comfortes and remedies, whereby also the
body might be saued and defended, againste all the as-
suates of any thing that should annoy it: so bounteous
and plentiful are his gistes implanted in our nature, that
of all creatures wee might haue been the happieſte. But
after that sin had entred into the world and by sinne
B

death (as Saynt Paule sayth) our corrupt lyuinges haue made vs more corrupt, so that now the life which wee leade here, is not only very pleasaunt vnto the most of men, and if it bee to some, yet it is uncertaine, mutable, and short, but to many other, it is exceedinge greeuous, sorrowfull, and tedious, subiect to diseases, infortunes, and calamities innumerable, which for the mosse part do encrease daily, euer the iust vengeance of god falling vpon vs for our great abominations. and without doubt we will euermore endure, vnles we do repent and liue in his commaundements. And to passe ouer all the whole swarmes of so many, both olde and new diseases, wherewith the body of man (alas for our sinnes) is continually tormented and vexed, to speake nothing of these common and familiar infirmities, as lepries, agues, cankers, pockes, goutes, palseies, dropies, rumes, pthifikes, and other out of number, which as if they had conspired to fight against Phisitions, canne scantlye be appeased with any cure of medicine, what payne or punnishment canne there be imagined to put vs in remembraunce of our owne wickednes, cause vs to detest our abominable lyuinges, and to call for mercy with lamentable hartes more then this onely plague and scourge of god commonly called the pestilence? Is there any sickenes that is so violent, so furious and so horrible, as this sicknes is? what disease is there in the world so venemous in infectinge, so ful of paine in suffering, so hasty in deuouringe, and so difficile in curing, as the plague is? And yet are wee now a dayes so stubburne and so frowarde or els so drowned in the myke of filthy and carnall appetites, that wee nothinge doo regarde these open and manyfest tokens of our condemnation in the sight of god, but apply our whole studies to perseuer in our sinnes euer worse and worse: wherfore it is no meruell though the sayd disease encrease, but rather to be feared, that almighty god will poure his indignacion vpon vs with some other kinde of plague more violent and terrible then the same is.

But

The PREFACE.

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But to them that do repent, and put their onely truste in him, who can doo but wonder at his infinite benignity and goodnes, that euen in the middle of all the sayde afflictions prouydeth them of remedies, least they should dispaire: cureth and amendeth, all their greuous sores, languoures and diseases: hee created medicine euen out of the yeare, and of the wise man it shall not bee despised. And surely amongst all other sicknesses, is there none so dangerous as is the foresayd plague for any man to cure by the way of medicine, for it turneth it selfe in so many manner of kindes, likenesses, and fashions, that they that are infected, are many times deade, afore it can bee knowne that they haue the same disease, which thing alibough many noble and most excellent learned men haue in times past worthely considered, and thereupon according to their singular knowledge and industries giuen to them of god, haue written vpon the causes, signes and cures of the sayd disease, so exactly so learnedly, and with so great eloquence, and cunning, that there seemeth nothinge either to be omitted, or possible to be added, to the perfect curacion of the same: and so it would bee hard for a man of my slender wit, to inuente the thing that they haue not invented, muche more in vaine should I go about to write the same thinges that they haue written already: yet notwithstandinge forasmuch as this disease when it once beginneth, infecteth none so much as the common people, among whom it is not giuen to all men, to understand the foresayd volumes, if they had them present, muche less can they get their health by their owne imaginacions or experiments, specially when almost no phisicion will vouchsafe to visite any such infected of the common sort (so great is the danger of this cruell sickness) by reason wherof, the patients cast themselues oftentimes into despayre, and so many of the poore people creatures of god, which by good medicines might well inough recouer, for lacke of such knowledg are viterly destroyed and cast away to

the great pitie of all christen hearts, continual ruyn of the common weale, with diuers other greuous and huge incommodities as is dayly seen where the sayd disease raigneth.

I therefore at the reuerence of almightie god, and for the loue that I beare vnto mine euen christen, according to the talent wherewith the lord hath indued mee, vnder the correction of my freindes the physicians, haue taken out of diuers and sundry volumes, of the most famous authours, that haue moste exactly written of the sayd disease, one peculier, certaine and compendious treatise, addinge thereunto such bolesome and singuler remedies, as I my self have proued, and know to bee effectuall, in curing of the same. Desiring god almighty, the only authour and restorer of all bealib, so to guyde the hartes of his suppliants that the sayd medicines may take effect in them, according to his wises: and as for my labour, I doe nothing desire, but the loue and fauour of the gentill readers, whom I praye god continually to increase in all goodnesse.



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*What is ment or signified by this
word Pestilence.*



Pestilence is none other thing but a venemous infection of the aire, enemy to the vitall spirites, by a certayn malicious and euill property, (and not of any quality elemental, that is within it self.) For euen as pure triacle is a comforter of life, not because of heat, cold, moistnes, or drines, but forasmuch as out of all his composition there redoundeth a certain forme, agreeing to the form of the vital spirits of our body, so is the foresaid vapour enemy to our natures not for any quality, as is said before, but for that his proportion is directe euen contrary to our vital spirits, consisting in the hart, which vital spirites, if by the will of god, and ordinary diet, be stronger in the pacient then the foresaid vapour is, they drine from the body, and wil not be infected. And if it happen that the foresayd spirits be weaker than the venim, or the body ful of humours apt to putrefaction, then it doth incontinent assault the lively members, and except remedy, bring the body quickly to destruction. But when we doe say the vapour to be venemous, we mean not that it is a poyson of it self in deed, for then should every

euery creature be indifferently infected, and none shoulde escape that draweth in breath: but I call it venomous for that it is of such a naughty qualitie that it may be lightly conuerted into venim, that is to say, apt to burning and corosion, as doe Mercury sublymed, quicke lyme or ratten bane, or other such lyke kindes of venimes. Thus yee may perceiue that at the great daunger that is in this disease, commeth of the naughtynes of humours, which are made apte to receiue the said vapours, and not by violence of the infected ayre only.

Of the foure rootes, or causes principal, of the saide disease, whereof it doth arise and grow, and why it rayneth in one time more then in another.

TH E first roote superiour and cause of the pestilence is the wil of God rightfullye punishing wicked men, of which roote the holy scripture treteth in many places, as in *Deut.* the xxviii. chapter. If thou wilt heare the voyce of thy lord god, and worke and fulfill all his commandements, the which I command to thee this day, thy God shall make thee more excellent then all the people that be upon the earth, &c.

And in diuers other places, hee giueth many blessings to them that keepe his lawes.

And likewise to the people rebellinge and breaking his commandements, he threatneth many curses, as where he sayth,

If thou wilt not heare the voyce of thy Lorde God, to keepe and woorke all his commandements, which I command thee this day, there shall come upon thee these curses, and catch thee. Thou shalt bee cursed in the cittie, and in the field, thy barn shall be cursed, thy liuing shall be cursed, the fruite of thy wombe shall be cursed, the fruit of thy ground shall be cursed, the heardes of thy sheepe and cattell, shall

shall bee cursed, thou shalt be cursed at thy comminge in, and cursed at thy goinge out. Also a little after hee sayth: The Lord shall joyne to thee the Pestilence, till he hath consumed thee out of the earth, to the which thou shalt go to take possession. The Lord shall strike thee with pouerty, feuers and cold, burning and heate, and with a corrupte ayre, &c.

Also, in an other place. The Lorde shall strike thee with the pestilence of Egypt, and the parte of thy body, by the whiche thou auoydest thy donge with a scab and ytche, and shalt not bee able to bee cured thereof, and let the heauen that is over thee, be as hard as brasle by cruell constellacions, and the earth on which thou dooste tread, be like Iron that euer wasteth, and waxeth worse and worse.

There bee many maledictions whiche our lord hath thretned the rebellious people withall, expressed in many places of holy scripture: but these may bee sufficient as touching our intent to shewe that many times the cause of this disease is the vengeance of almighty god, rightfully punishyng men for their offences.

The second roote of the Pestilence, which doth depende of the beauenly constellacions.

NOW that wee haue spoken of the first roote superiour, of the which this disease proceedeth, it is also conuenient, that wee declare somewhat of the second roote or cause superiour, that is to wit, of naturall influences of the bodies aboue.

And ye shall understand, that according to the saying of *Marsilius Ficinus* (a man of excellent knowledge and no lesse learning) in his booke *De triplici vita*, and in an other which he writeth also of the pestilence: that amonge all other heauenly bodies, there be ii. bodies called euil and malicious, that is *Saturne* and *Mars*, which oftentimes by their

unholy-

unwholesome influences are cause of manifolde infirmities, specially of the Pestilence. *Saturne* through colde, and *Mars* by excesse of heate,

Saturne through colde, is the cause of reumes, of the leproy called *Elephancia*, and all diseases comming of cold Matter. *Mars* by reason of his heat, bringeth forth feuers pestilential, spitting of blond, water vnder the midrieff, and the pleuresy, the which is a disease engendred like an apostume of cholerike matter in a thicke panicle, or slime underneath the ribs. A prouidente Phisicion amonge many other thinges, ought to consider the entring of the Sun into *Aries*, by true equacion of the houses and planets, for that influence hath more domination then haue al the other influences of the whole yere beside, except the superior coniunctions of the planets, or els some great eclips. And this entringe of the sunne into *Aries*, passeth all the entrings of the sunne into any other signe. Therefore you must consider how that Lord of the sixt house in the figure is disposed, for hee is Lord of sicknes, that is to say, you must consider whether he be impedit or no, and if he be impedit, there shal be many sicknesses, according to his nature and his house, that is the sixt house, as by example thus. But in case that *Saturne* be the Lorde of the sixt house, and some earthy signe is in the same house, then most commonly the sicknes of that yeere shal be of like nature, that is colde and dry. And ouer this thou muste consider, whither that the Lorde of the sixt house hath any aspect with the lord of the house of death, or the lord of the house of death to him, then most commonly the ende of those sicknesses that are colde and drye shal be death.

And likewise, as it is declared of the entryng of the Sun into *Aries*, so it must be sayd of the coniunctions of the Sun and Moone, through all the yeere, markinge euer the nature of the planet beeing

in the sixt house, if there be any, and the aspectes to those two houses aforesayd. &c.

Also hee must consider, whether this entring of the Sun into *Aries*, or any of the coniunctions of the *Luminaries*, be in the eight house or no, for then it should bee much worse.

And note, that if the eclips of the Sun or Moone, bee in any of the angels of the natiuity of any person, or in any of the angels of the reuolucion of his natiuity, then hee shall suffer sicnes according to the nature of the same angels.

And if the sayd eclips bee in the middest of heauen, hee shall suffer hurte in his honour and fame: and if it be in the ascendent: he shal be greued in his body, and so forth of other houses, but it shalbe the worser, in case the eclipse be in the ascendent, specially if it be the eclipse of the Sun, for that is the more dangerous of the two, forasmuch as the effecte of the eclipses of the Moone, is always finished in the space of one yeere at the most, sometime in lesse, and for the most part in three Monthes. But the effecte of the eclipses of the Sun, is very long or it come to passe, sometimes twelue yeeres, as witnesseth *Ptolome* in his *Centyloquio*.

The *Astrologians* take the iudgment of the yere, by the entring of the sunne into *Aries*, in the first minute, and if it then happen that all the ill planets be in the eyght house, which is the house of death they say that yere, shal ryse a pestilence and diuers other sickneses, according to the nature and condicion of those planets.

And if the Moone in the same entring be nere unto the coniunction of the Sun, as sometime happeneth, within two or three or foure degrees, that yere shalbee a death and pestilence vniuersal, and that shortly after that coniunction, specially at the comminge of the moone and the euyl planets to infortunes,

tunes, and as the infortunes bee, the effectes shall so appeare, be they more or lesse.

Farthermore, ye must consider the great coniunction of the two hier planets as was the coniunction of *Saturne* and *Iupiter*, the yere of our Lorde 1525. in the last day of *Auguste*, and the thirten h degree of *Scorpio*: which coniunction chaung'd from an ayrie triplicitie to a watry, and it was in a watry signe, whereof there chaunced very much rayne, and there vpon folowed the excessiue humectacyon or moysting of mans body, which by and by turned to putrefaction, and therupon ensued perillous and corrupt feuers, pestylences and agues, specially because in the coniunction, *Saturne* was exalted, in the north aboue *Iupiter*, which *Saturne* is of ill influence.

Of the thirde roote or cause of this outrageous sicknesse.

THe thirde roote or cause beeing inferiour, is the stinche and filthy sauiors that corrupt that aire, which wee liue in, for wee cannot liue without drawing of the breath, and we haue none other breth but of the ayre round about vs, which if it be stinking, venomous and corrupt, and wee by necessity drawe the same vnto vs, immediately corrupteth and infecteth the hart, and the liuely spirites of the same, and after that inuadeth al the other members of the body to infecte them in like wise, by reason whereof is engendred a corrupt and venomous feuer of pestilence, very contagious to all that are about them, for the venomous aire it self, is not half so vehement to infect, as is the conuersation or breth of them that are infected already, and that by reason of the agreeing of the natures, which is the very cause why our bodies be infected by contagyon of men, more then any other beastes.

Of the fourth roote or cause of the sayd disease.

THe fourth roote is, the abuse of things not naturall, that is to wit, of meate, and drinke, of slepe and warching, of labour and ease, of fulnes and emptynes, of the passions of the minde, and of the immoderate vse of lechery, for the excesse of all these thinges be almost the chiefe occasion of all such diseases as raygne among vs now a dayes. For all that our meat and drinke is not digested, turneth anone to putrification and to euill qualities.

And to much slepe replenisheth the body to great abundance of humours, but ouermuch watchinge doth dry vp the naturall humidities.

And as warchinge doth, so doth immoderate labour, and as slepe dooth, so dooth rest and ease out of measure, put the body in great distemper, and maketh it apt vnto this sicknes, as it is dayly seene.

And who so wil be ruled as becommeth him in this case, shal neuer be lightly infected, and if chaunce he bee, hee shall easely with a little helpe, ye sometime by very nature only, saue himselfe and ouercome the sicknes.

Now seeing that the causes of this sayd disease be so great as is afore rehearsed, it is not to be wondred, though the thinge it selfe be very huge and daungerous, and of hard curacion: wherefore sayth *Auicen* in his first of *Metaphisikes* (although he were no christian) we must with good and vertuous lyuing mitygate the wrath of God, and by continual prayers kepe our selues still in the state of grace.

Therefore would I counsel euery christian man, that is in no doubt of this disease to cure first the feuer pestilencial of his soule, calling for that holosome water, the well of life, whereof it is written, *Omnes*

filientes venite ad aquas, &c. Which Waters hee onely giueth, that sayd to his diuiples, *Qui biberit ex aqua quam ego dabo illi erunt in ventre eius aque viue salientes in vitam eternam.* And this done, undoubtedly the sicknesse of the body shalbe the easier to be cured.

And for because the other souerayn remedy preseruatue is to flye the corrupte ayre according to the proverbe, *Longe cito, tarde.* Fly by times, fly far, and come slowly agayne.

Yet for so much as every man can not, nor is of ability so for to doo, it is good for them to looke vpon this litle regimēte, wherein with the ayd of almighty god the hie Phisicion, if the venime be not to outragious, hee shall find how to preserue him selfe well inough from it.

And for the better knowledge and understandinge of this Treatise, yee shall know that it is deuided into two partes.

The first is of the manner to preserue a man from the pestilence only by dyet, in sutch thinges without the which, one cannot be long aliue in health.

The second treateth of the cure of the said disease by the way of holosome medicine.

The first part is distributed into seuen litle chapters.

The first chapter treateth of the election of the ayre.

The second of meates and drinkes.

The thirde treateth of slepinge and of waking.

The fourth treateth of exercyse.

The fifth of emptines and fulnes.

The sixt speaketh of the accidentes of the minde.

The vii. of medicines preparatiue.

The second part is deuided into sixe Chapters.

The first to know when a man is infected.

The

The second of the cure of the pestilence by the way of diet.

The third, of the cure of the pestilence by the power of medicines.

The fourth, of cure thereof by lettinge of blood, ventoses, and purgacions.

The fifth, of the cure of the same, by outward ap-
plications.

The sixt, how to cure the botch called a Carbu-
cle, or Anthrax.

*The first Chapter of the first part, treating of the
election of the aier.*

Although the disposition of the ayre colde and drye, or els moderately moyst, be much commendable in the time of pestilence, yet there must be moderacion in the same, as well as in the fixe things not naturall heretofore declared. For yee must haue a good respect vnto the complexion, the age, the custome of liuing, the region, the composition of the body, strength, sickenesse, time, and many other things. For some require an aier more hot, than other some doo, and likewise in other things, the which I do remitte vnto the good discrecion of euery well learned man, and to such other as haue any knowledge of naturall things.

For the more surety, it is good for them that may, to dwel in high, or hilly grounds, hauing in the morninge when the sunne is vp, a windowe open toward the easte, and when the sunne goeth downe, an other window open toward the west, and close vp all the windowes on the South side, for that winde is very yll in time of pestilence.

Also it is good to rectifie the ayre with in the house, if it be in sommer by sprinkling in the chaumber vinegar, and water of roses: if it be winter, or colde, make a lusty fire of cleane wood, and put in
it

it incence, Mirre, Laurel tree, or Juniper, or cypres, and in time temperate, mingle the hot things with the colde afore sayd.

Which sprinklings, and burninges, yee may make at all times whan yee will but specially in the morninge to correcte the vapours of the night.

I red in *Plotino*, that the *Egiptians* were wont to fume their Houses and their bodyes in the day with turpentine or rofine, and in the night with mirre cast vpon the coales, and so resisteth all veuemous aires and contagions.

The first hath so great vertue agaynst the pestilence, that wee reade how *Hypocrates* preserued the whole countrey and city of *Athens*, by making of great fires in the stretes, and all about the towne by night, and so deliuered them from the certayne death, that should haue commen among them. For which cause the Cittezens of the sayd towne, made unto him an Image all of golde, and honoured him aliue as if he had bin a god. And it is good in hot time, to straw the chamber full of willow leaues and other fresh boughes, which must be gathered after the sun setting, and lay about your bed and windowes, vine leues, quinces, pomgranads, oranges, lemons, citrions and such other fruites, that are odoriferous, as roses, flowers of *Nenuphar*, violets, and other like. And in colde times, take sage, laurell, minte, wormwood, nept, baume, rue, and galingale, which thinges ye may sometime cary about with you in a cloth, to take the ayre of them.

And in time of heate, temper a sponge or a cloute in water of roses, and vineger. And in time of cold yee may ad to it a litle *Cinamom*, and thus he that is disposed to haue precious sauours as pomaunders, or other such, may compose them according to the necessity, and as the complexion of his body shall require. Alway takinge heede, that women which are with child, and they that haue the suffocacion of

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the mother, or els eaters take no sutch odour, as shall put themselues to any daunger, or displeasure.

In a cold time it is good to holde in the mouth Zedoary, *enula campana*, Cinomom, cloues, the rinde of a citron, *Lignum aloes* or any of them. But if the season of the yere be hot, then take corianders prepared, grayns of paradise, saunders, seeds of oranges, or of limmons. And in temperate weather, mingle the one with the other. But it is good in all times, to beare about you precious stones, (if yee haue them) specially a Jacinct, a Rubie, a garnet an Emeralde, or a Saphire, which hath a special vertue against the pestilence, and they be the stronger, if they be borne vpon your naked skin, chiefly vpon the fourth finger of the left hand, for that hath great affinity with the hart aboue other members.

And as touching them that are continually among the sicke of this disease, they must take hede in any wise, to kepe them from their breth, and that they doo not stand between them and the fire, nor receiue the odour of their sweats, vrines, vomits and other excrements of the body, nor to eate and drinke with them, nor in their vessels, nor to lie in their couches, nor wear any of their apparell, except they be well sunned, or wythered in the cleane ayre.

It is also good to flye from all places that be corrupt, or stinking, and to keepe the stretes and houses very sweet and clean. And the rulers ought so to prouide, that no filthy donge, nor any dead carions, be cast into the stretes, for that should sore infect the ayre, and bringe many men to death. And duringe all the time of this disease, there ought to be no hot houses vsed, but forbidden and locked vp, till sutch time they see no further daunger.

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The second Chapter of eating and drinking.

THE meats ought to be of very light digestion, more in sommer then in winter, hauinge alway an eye vnto the complexions, customes, and other thinges afore sayd. The houre what time yee shall receiue your meate, is when your appetite commeth vpon you, after the first digestion made. Great replecion ought to be abhorred, but a sufficient meale is very hole some. Nether in diuersity of meats alowed of any phisicke, but if ye will haue diuers sortes, then begin with them that are the lightest to digeste, and that beste nourisheth the body.

Your bred must be of pure corne, kept in good ayre, and not fusty, metely wel salted with sufficient leuen, and baken in a place where no euil ayre is, and it must be of a day or two dayes olde, or there about.

Wheat is best amonge all other cornes euen as wine amonge all other licours, although the barley bread bee good for them that minde to kepe them leane. Meates of euill taste, after they be longe deade, and stinkinge fishe in like manner, and the fattes of all fishes, and meates that have been twise foddren, thick wine and troubleous, or otherwise corrupte waters of marishies, and blacke groundes, and futch corrupte meates and drinkes, be very perillous. But good wine, sauoury, and clere and good meates taken, with an appetite are cause of health, and preseruacion from the pestilence.

Vineger is a noble thinge in tyme of pestilence, if yee have none other impediment to let you to receiue it, and yee may correcte it accordinge to the nature of the cause, in such wise, as may be comfortable to the vitall spirites of the hart.

Borage

Botage and buglosse, are very good preseruatiues in this case, and so is a little quantity of saffron, oranges, lemons, pomegranades, Citrons, Prunes of damaske, and other such, in good conuenient quantity, adding to them a litle suger, and cynamon for correction.

A nut is called the triacle of fish, shaled and sugre, with a litle rose water: and as sayth *Isaac*, a nut and a fig dry taken afore dinner, preserueth a man from all manner of poysons.

The thyrde Chapter, of sleping and watching.

TO much slepe engendreth many humours in the body, specially if it bee in the day time, and it dullerth the memory, and maketh a man vnlusty, and apt to receiue the pestilence.

Therefore created almighty God the night, wherein we should rest, and the day for to kepe vs waking, that we fall not into sinne and sloth. Surely to slepe on the day time is exceeding hurtfull, for when the sunne ryseth, he openeth the poores of the body, and bringeth the humours and spirites from within, to the outward parties, which prouoketh a man to watching and exercise or workes.

And contrarywise when the Sunne goeth down, all thinges are closed and coacted, whiche naturallie prouoketh a man to rest.

Moreouer the stomacke by the vehement heat of the day, is naturally dilated and spread abroad: so euer against night, by reason of the auoydance of the spirits it waxeth somewhat feeble: and when the night commeth, requireth to haue quiete, whereby it may acqyre more plenty of spirites for the nourishing of it selfe.

And therefore whosoever waketh in the time of slepe, or slepe when he oughte to wake, hee peruertereth and hurteth not onely his memory, and all his
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other

other vertues of the minde, but also many tyfnes shall engender apoplexies, carters, reums, agues, palfeyes and many other greuous and naughty diseases in the body.

Also ye must take heede, that yee watch not to much, for therof commeth drynes of the brayne, and many other sickeneses that melancholy breedeth.

But he that is used to slepe very much and cannot abstayne in any wise, let him slepe in a chayre, or els sittinge in a place that is colde, but not lyinge, if hee loue his health.

The fourth chapter of exercise.

Moderate exercise or labour is very necessary to the preserving of health, accordinge to euery mans age, custome, complexion, strength, and such other, so it be done in the morning, and at euen, before any meat, and in a place of good aire, and not infected with corruption.

Auicenn sayth, that hee onely ought to abstayne from labour, that nothings regardeth the health of his body.

And *Galen* sayth that exercise quickneth the vertues naturall, animall, and vitall.

And *Rasis* telleth of a great pestilence wherein there were very few saued, because they liued ydelly, and would doe no labour.

Finally defaulte of good exercise is oftentimes the cause that many die sodaynly, afore they feele themselves sicke, &c.

The ffifth Chapter of emptinesse and fulnes.

It is holosome for you, euery day once to procure the duty of the wombe, if ye can not naturally, yet at the least wayes seke some other meanes, as by a glister or suppository, for the long withholding of any

any superfluities, is in this time very dangerous and hurtful. And all the time the sayd disease endureth, they that haue any fistules, ought not to bee cured.

And they that haue any issues by theyr Hemoroides, may not be restrayned without the fluxe be sore excessive, and they that had the foresayde Hemoroides and were cured afore, let them open them again for feare of further daunger.

Also they that are disposed to be scabby hauing great itch, and such diseases of the skin, ought to bring the matter out by rubbing, and vehement clawinge with theyr nayles.

Excesse of women, is exceeding perilous, but if yee cannot rule your selfe take good heede, yee doo nothinge afore the first digestion, and till nature dooth prouoke you; for euery such excesse weakeneth more the body, then if ye should be let bloud 40 times so much, as witnesseth *Auicenna*, and is cause many times of pestilence, and of death.

The sixth Chapter of accidentes of the minde.

Yee must beware of all things that should make you to be penfive, heauy, thoughtfull, angry or melancholyke, for all such things are inoughe to infecte a man alone.

Pass the time joyfully in good things honest and decent, euery man accordinge to his own hart, and the estate that God hath called him vnto.

The seventh Chapter of medicines preseruatives.

AL they that are of good complexion and of holosome dyet, neede not to bee purged. For an hole body, and voyde of all humours, is not lightly vtaken of the pestylence, as the other are.

But if it be a body full of humours, or a great eater without any exercise or traunyle, it is thought

to let themselves bee purged, and they that haue to much quantity of blood, or if the blood bee any thing corrupte, they ought to aske counsaile of some good experte Phisicians, and not to put their trust in any wayne boasters that detracte other, which in all cases and at all times giue them mercury *Precipitaunte* and other medicines corosyue, which for the most parte are venom of themselves and under coulour of any other medycine doe disceau the pacyent: a wonder to beholde, howecraftely they couer it, sometime in firrup, sometimes in sugar, other whiles in Figges, Lofenges, or Rayfins, least it should appeare (as it is in dead) that they gye the pacyentes very quicksilver.

Some other affirme that the mercury is quenched, or thoroughly mortified, and worketh none otherwise but by secret quality against all diseases in the body of man, for the excelle of elements say they, is clearly corrected in precipitation and adustyon of the fire.

Howe commeth it to passe (if this be true) that when a lytle of it is set vpon a cole and a pece of fine golde adioined too it we may see playnly the very quicksilver, cleuing to the gold, and will make it as brittle as if it had lyed in very raw mercury.

Yea how chaunceth it that when it is mingled with hot creame, it will bee curde againe as it was afore. And to say the truth, the quicksilver rawe, is better to be drunken, then futch as is sublimed, for that hath been permitted, both of *Dioscorides* and of dyuers other: but wee neuer reade of any good phisicion that euer gaue counsell to take the precipitate, because of the copporouse and other venimous ingredyence being with it.

And although that for the time peraduenture some escape, and feele not theyr effecte in deede as many other doe (that is to say debility of the uertue radical of the stomacke and other members principall,

purging

purging of the good humours and leauing the euill within the body, whereof ensueth many times death) yet they leaue a certayne euill quality or impressiō of the bodyes in all that doe receiue them, and so they make worke for good Phisicians, to the great hurt of them that haue beleued them. Such galantes should go proue their pouder made of quicksilver, among the *Turkes* and *Saracins*, and not upon their euē christen, and their neighbours. But now to our intent.

The pilles called *Pillule communes* aboue other pilles preseruatiues, are allowed to be of hiest operation, by reason of a certayne property that they haue within them, as *Rufus* the composer of them saith, that he neuer saw any man that used them, but he was preserued from the pestilence.

There goeth into theyr composition, Mirre and Aloes, which haue great vertu to kepe the body from putrefaction and are made thus.

Take of *Aloes epatye* wel washed two drammes, Mirre washed, and Saffron of each a dram, make them vp with white wine, or the iuice of Lemons, or of Orenge and Sugar. Some take them euery thirde day, the weight of halfe a dramme, in the morninge three pilles, and euery day one afore supper. Let euery man doo according to his neede, and as his body is replete with humours, but it is good to drinke after them a good draught of wine tempered in a litle water of Roses, or of wormewood, and if they be to harde, let them be resolued in the sirrup of Lemons or a litle wine.

Some doctoures ioyn vnto them other spices, after the complexion of the person, and the humour that they neede to purge. And they washe the aloes and the myrre, in an hot season, and for him that hath an hot liuer, in water of roses and of Endiue, but in that let euery man bee his owne iudge: yet I would counsaile them to stick rather to the good experiments

ments that haue bin accustomed, than the fantasies of their owne imaginacions.

The *Apoticaries* ought to haue in store both the two sortes, and to see that they be sufficiently leuened, and that the forsayd *Aloes* be elect and pure.

They whiche haue the *Hemorrhoides* and woulde vse the foresayd Pilles, let them haue a lytle Mastike, or the Gumme that is called *Bdellyum*. If any haue a bloudy fluxe, or excoryacyon of the bowels, let him not receiue them without a better counsell. Women also great with childe, and they that are subiecte to any fluxe of bloude ought not to receiue them.

Among other things, it is a good preseruatiue, and a thing well experte and commended, to eate in the morninge, fastinge one dry fig, one walnut, and foure or fise leaues of rue chopped altogether, and afterward to drinke a draught of good wine. But it shalbe sufficiente for them that are with childe, to take the sayd thinges, leauing out the rue.

In a hot season it is good to temper the sayd wine with a litle rosewater or of violets. Some other take fise houres afore dinner three times in a weeke, the weight of halfe a crowne of *Mithridatum*, or of fine triacle, tempered in a litle good wine. But in time of heat, and for hot complexions, it is good to put in it a litle *Conserua* roses, and to mingle them with water of sorell, or of Borage, or of Buglosse.

Mithridatum is a great medicine agaynst all kinde of venim, for wee read that the founder of it, kinge *Mithridatis*, who did vse to eate therof, could neuer bee hurt by any kinde of poyson. The same *Mithridates* beeing overcome in battaile of the *Romaynes*, would haue killed himselfe with the most swiftest poyson that could be deuysed, but when hee had drunken many sorts of futch, and neuer a one wrought

wrought any thing to purpose, hee caused himself to bee slayne of his seruants, after whose death Pompeyus, the ground captayn of the hoste, found in his secret coffers, a certayne bill written of his owne hand, in effect thus.

Twenty leaues of rue, two fat figs, two walnuts, and a litle Salte, who soeuer eateth of this, shalbe sure from all kinde of venim that day.

The good triacle hath also a good vertue but there ought to be a punishment of them that do abuse it with counterfained stuffe, which deceeueth many people, and causeth them to die, that put their trust in it.

Some other take in time of colde, a clove or two of garlike, which is called the Husbandmans Tryacle, and after drinke a draught of good wine, and in hotte time take and eate a few leaues of Sorell, and drinke a draught of the water thereof, distilled, for it is excellent, and good in all complexions, times and ages.

Also it is good to drinke euery morning a draught agaynst the Pestylence that is thus made.

A drink for the Pestilence.

Take in the moneth of June or at anye other conuenient time, our lady Thistle, burnet, Scabious, Gentiane, Sorel, of euery one a like match, flowers of Buglosse, red Roses, herbe Dragons, and Madefelon, or *Morsus diaboli*, twyle as much as all the other, steepe them all in white wyne and Rosewater, during one night, then set them all in a common Stillatory waying in for euery pound of herbes, halfe an ounce of *Bole armonie* poudred, augmentinge the proportion, accordinge to the quantity of the herbes, then still a water, and for euery pinte of it, take the weight of a Crowne of Saffron, halfe an ounce of yelow

yellow Saunders finely poudred, and putte them all in a Vyole with the foresayd water stopped, and set them in the sunne one moneth. This is a noble water for a man which hath the pestylence, to drinke.

And hee that will, may put a litle suger, and powder of Cinamon in it, that it may be more pleasant in the taste. He that can not finde the sayd herbe called *Marfalon*, or *Morsus diaboli*, in Lattin, let him take the double weight of dragons. It hath a roote as it were halfe eaten of by the middes, and it is so called, because the fable is, the deuill bit it of, for the enuy hee hath to man, least wee should obtayne the great vertues of the same.

The horne of an Unicorne put in the drinke, whole or in poudre, hath a great effecte against the said disease, and against all kindes of poyson.

Here foloweth a very good preseruatiue for the common people ready at all times and of small cost.

Take an ounce of leaues of rue, half an ounce of good figges, one ounce of Jenuper beries, two ounces of Walnuts picked, foure ounces of Vinegar, and a good quantity of saffron, stampe all the foresaid thinges together, and reserue them in an earthen cup, or a glasse fast stopped, that no ayre yssue, whereof if ye receiue in the morning vpon a kniues poynt, the quantity of a beane, or more, ye shall be sure by the grace of God, not to bee infected in foure and twenty houres after.

An other poudre for the same.

Take pure *End elect bole armoniake*, not counterfeit, but such as is without grauell, smooth, somewhat shyning, and to the eye afar of, most like a very stone, not to brittle, nor to hye coloured, for

Such is commonly sophisticate. Take (I say,) the rayd *Bole armoniacke*, and grinde it vnto fine pouder, than wash it in white wine, or in rose water, or water of buglosse, forell, or wormewood, or scabious, afterwarde drye it, and pouder it againe, and doe so fise or fixe tymes, euer washinge, dryinge, and poudring the same, and at last set it vp in a cleane vessell, till ye neede to vse it.

Men of hot complexion, if they will receyue it, must take of it a spoonefull with vineger, or water of forell.

And they that bee of colde complexion, may take it in a litle wyne, or scabious water in the morning. For it preserueth the body from all corruption, consumeth the superfluous humours, and dryueth away the venim from the hart.

Another singular remedy preseruatine for rich men and delicate of complexion.

TAke *Zedoary*, *Lignum aloes*, *Agrimoni*, *Saffron*, *Aristologia rotunda*, if it may be gotten, white *Diptany*, *Gentiam*, the rinde of a citron, the feede of citron, of euery one a scruple, *Corianders* prepare, *Turmentill*, red saunders, red corall, red roses, *Iuory*, *Mirabolanes*, *Emblike*, of euery one a dram, *Terra sigillata*, two drams, *Bole armoniacke* three drams pouder all these, and with fine suger, and sirrup of *Acetositate citri*, make a noble electuary, and kepe it as a trefure of mans helth, in time of pestilence.

An other soueraygne and goodly receyt both preseruatine and curatyue.

TAke a hennes egge, newly layde, and make a hole in the crowne, by the which ye shall draw out all the white therof, and leaue the yolke within the shell, which done, fill the same egge,

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with

with good English Saffron whole, as much as may be stuffed in the shell, than drye this egge agaynst the fire, or in an ouen, whan the bread is out, so long till the shell be vtterly blacke and brente, and the rest suffyciently brittle, and dry, make it in powder in a mortar, and adde to it as much powder of mustard seede as shall wey all the hole egge: than take this ingredience at the *Apoticaries*. *Ditamy*, *Turmentille nux vomica*, of eche a dram, powder euery one of them by it selfe, then put them altogether, and put to it Rue, *Piony roote*, *Zedoarie*, *Camphore* and fine Tryacle, of eche equall porcion, so that the weight of them fise be as much as all the rest, beate them in a mortar by the space of two houres, till all bee incorporated together in a lumpe, then put it in a glas, and kepe it couered with a leafe of golde in a colde place, for it wyll last thus thirtye yeeres, without corruption, and is a thing of inestimable value in this case, the dose of it to preserue is but one halfe penny weight or lesse, yea the weight of one Barley corne, hath in it a marueylous strength in defending the body.

But if one were infected already, than hee must receyue afore letting bloud, two or three graynes, after his bleeding giue him in the name of God, an hole scruple, or two or three (if his strength will serue) tempered with wine, for a hot taking: and in great colde, with a litle *Aqua vite*, and therupon sweate.

I haue knowen whan the sicke hath beene vtterly desperate, and coulede retayne nothyng yet by the grace of God, through the meanes of two scruples hereof, myxte with a lytle *Aqua vite*, both the vomitte immediatly ceased, and nature recovered, and escaped the daunger of death.

AS concernynge sweete Waters to sprinkle vpon your clothes and things of most pleasaunte odoure, to be cast vpon the coles when ye aryse on mornings, and also the making of good and holesome pomaunders, to smell vpon in time of pestilence, for the contentation of them that are desirous, I shall here rehearse one or two of euery sort, to the intent ye may (when ye be disposed) either vse them, or deuise other of the same making: as it shal be requisite acording to necessity.

First a sweete water that is made thus.

TAke water of Roses, violets, or *Nenuphar*, or one of them, or of all together one pounce, good vineger two ounces, malmesie, muscadine, or other pleasaunte wine, three ounces; of both the saunders, of eche one dram and an halfe, *Camphore*, one scruple, and if ye have any *Gallia muscata*, ad thereto halfe a dram, mingle them together, and sprinkle vpon your clothes, when ye be disposed.

The right excellent, and famous doctour *Iohannes Manardus* also, in the thirde epistle of his fifth booke, doth shew, how to make in time of pestilence, two foueraigne perfumes, the one for to serue in sommer which is made thus.

A fumigation for sommer.

TAke red amber two partes the leaues of mixte flowers of *Nenuphar*, Roses violets, saffron, maces, and yelow saunders, of either of them one part, *Camphore*, aumber, *Beniamin*, halfe a part, Muske, the tenth of one parte, mingle altogether, this is a pleasaunt and comfortable sapour in the time of Sommer.

But in winter season ye may vse this.

TAke *Storax*, *Calamita*, *Ireas*, *Massike* of eche two partes, *Cloues*, *Maces*, *Nutmigs*, *Cinamon*, *Saffron*, of eche one part, *Aumber* the fifth of one parte, *muske*, the tenth of one part, mingle altogether and make a fumigation.

And of these pouders ye may make litle balles or Poumaunders, to beate aboute with you at all times, but the last receypte must be well incorporate with a litle *Storax liquida*, and *Lapdanum*, and the other with *Lapdanum*, *Gumme*, *Dragagant*, and *Rosewater*.

An other goodly Pomaunder for gentlewomen and Ladyes.

TAke the rinde of an Orenge, *Cloues*, *Lignum aloes*, of eche one dramme, *Calamus Aromaticus*, halfe a dram, *Alipta muscata*, one dram, *roles*, *Mirtils*, of euery one halfe a dram, *nutmig*, *cinamom*, *Beniamin*, of euery one a scruple, make it vp in a mortar, with *Storax liquida*, with sufficient waxe, and *malmesey* addinge in the ende, of *Campbore*, halfe a scruple or more. And in the time of pestilence, ye ought to kepe the house euery day till the sonne bee vp, and if it chaunce that yee goe among a great multitude of people, where is any daunger to be feared, ye may chew a litle *Zedoary* in your mouth, once in an houre or two, but holde it not continuallye for hurting of the gummes. *Zedoary* (as saith *Auicen* in his booke *De viribus cordis*) comforteth the hart, and engendreth good bloud, it is holesome for the stomake (as affirmeth *Plinie*.) maketh good digestion, and prouoketh appetite.

Constantine in his booke of degrees saith, it hath a great power against venom, and the stinkinge of the mouthe,

mouth, it breaketh winde, and cureth the bitinges of venomous beastes and serpents.

When the sunne shineth in a cleare day yee may walke in Gardaynes, Medowes, Hilles, and by rivers, but beware of lakes, standing pooles, and Fens, for oftentimes the effection of the aire, ariseth of the corrupt vapours, boyling out of such vnwhollome places.

The second part, of the cure of one that is infected with the pestilence already.

How to know a man that is infected, the first Chapter.

WE sayd in the beginnunge, how the pestilence engendred of the corrupt and naughty aire, turning all the humours of the body quickly to corruption and to venom. Wherefore wee must take heede by times, lest the vital Members be infected of the sayd poyson, for it euer seeketh to the harte, and if it come vnto the harte afore the medicine, then is there no recouery, for not one amonge an hundred liueth. For the sayd venom is so swift, so fearce, and so boystous of it selfe, that it wyll not (without great difficulte) bee put out of possession, but driueth away the medicine from the harte agayne.

But if the medicine come vnto the hart afore the venom hath the vpper hand, then hee driueth it out, by the helpe of the vertu expulsiue, of the spirituall members, and that expulsion commonly is by sweat.

And for because sometimes a man is poysoned, and can not telle himselfe, nor none that is about him, wherof many daungers doth arise, for as the prouerbe is, one scabby sheepe infecteth a whole flocke, therefore it shall be necessary that euery man take heede vnto himselfe, and consider all the signes and tokens that shalbe sayd hereafter: for the more
care

care that he hath about that, the sooner shall hee escape out of the daunger.

And if a man feeleth himselfe infecte, aboue all thing let him remember God, for it is a sicknesse that in a twinklinge of an eye may bring a man to death.

First let him loke whether in his arme holes, flanke, or vnder his necke there be any aposteme or swelling, or whether in any other partes of his body there appere any greene, black, or euill coloured sore, for that is the signe that neuer faileth, but the person certainly is infected. Notwithstanding every man infected with that pestilence hath not such vicers, botches or sores, wherefore yee must take heede of the other signes hereafter, that ye bee not deceiued for lacke of the sayd apostemes.

But what is the cause that such apostemes sometimes doth appeare, and sometimes doth not: no doubt, but because that when the venim is so vehemente and so furious, and hath gotten holde in the body of man, nature by reason of the swiftnes of the infection, is so troubled, letted, and entangled, that shee cannot tel which waye to succour, and so can driue out none apostemes, and that is more perillous, then if there were many sores. But againe, when the venim is but meanly furious, and the nature of the paciente strong inough, by reason of good humours, then it defendeth it selfe and driueth the venim from the hart and principal members, to such places as it may be best auoyded at, which breaketh forth by compulsion in botches, Carbuncles and other sores.

The seconde signe is, if yee feele a great pricking and shooting in your body, and specially in any of the three clenfinge places, that is to say, the necke, the arme holes, and the flankes.

The third signe is when ye fele an outrageous heat within you, as if ye were in the fire, which heat

some

sometime spreadeth it self abroad through all the hole body, and otherwise there ariseth such a cold, that it maketh a man to shake as if he were in a fever.

Wherin al ye that be infected, must take hede: for some there be that in the beginning feele not such a feruent heat outwardly, but it is within as great as if they burned, with much heuiness of the head, drynes of the mouth, and extreme thirst. Whereby many one are compelled for to slepe, euen for uery labour of the spirites, and some other watche, and are so out of quiet that a man would thinke they were fallen into a phrenesie. The fourth signe is, if great vapours and fumes arise out of the body, when a man is in a Bath, and would faine sweate, but he can not.

The fifth signe is if the pacient can not drawe his breath easely, for many one is so strait winded, that he can not speake, and when he breatheth it is with great labour and difficulty.

The sixt signe is vehement paine of the head, such as is wont to be in a frensie.

But there be some for all that in the beginning of the infection, fele nothing so great paine as we haue spoken of in the head.

Notwithstanding this is a general Rule, that the pestilence can not be in the body, without some payn, or heuiness in the head.

The vii. signe is great desire to slepe, from the which many one cannot abstaine him selfe in any wise, nor can not be kept waking of them that are about him.

The viii. signe is chaunging of the sight, for somtimes ther commeth to the patients eies, as it were a yellow colour, somtimes all that hee beholdeth hee thinketh it to bee greene.

The ix. signe is payn of the mouth, or an vnaturall tast, bitter, soure, or stinking. The tenth signe

figne is often vomiting, bitter, and of diuers colours.

The eleuenth is heuinesse and dulnes of all the hole body, and fowning, and weaknesse of the limmes. These be the principall signes and tokens whereby yee may perceiue when any man is infected.

Notwithstanding all these signes are not euer manifeste, for sometimes it is seene, that one hath had the pestilence, and felte nothing at all, yea and sometimes the vrine will be as faire and as good to sight, as in a hole man, because the humours come not at the liuer, and the feuer wil be smal or none, for that the venim is not in a hot humour, and so driueth out no heate, and yet the pacient by and by dieth.

Sometimes also he shall thinke himselfe hole, because that nature in the first brunt droue the venim from the hart, and yet anon after his life passeth from him for that nature was not strong ynough at the next assault either by reason it was vexed and wried in the first, or els the venim peradventure multiplied or chaunged into more malignity or nerer to the hart then it was afore. Euery one in the beginning seme lightly to be better, for then the strength of nature is gathered altogether to stand againste his enemy, but it is not so in other euill sicknesses. The pacient also many times thinketh himself strong inough because the venim worketh not so cruelly vpon the other members, as it doth vpon the hart.

Wherefore in time of pestilence, when ye feelee your self in any thing diseased; driue not forth the time in lookinge when the signes aforesaid should appeare, nor stand not in examining or doubting whither ye be infected or no, for ye may be sure, that so longe as this disease rayneth in the country where yee are, ye shall haue fewe sicknesses, but either is pestilence already, or els will bee within a while

while : and so giue your self to the cure of the pestilence, for while the naughty influence of that infection dureth, all superfluous humours may lightly be infected, and that is the onely cause, why in time of pestilence, there is so few of other infirmities. For as sone as many sores of other sicknesses do arise, the pestilence abateth and is gone.

And here is to be noted, that whatsoever childe in the time of pestilence, bee vexed with the worms, ye may safely affirme that he is infected, for it is a matter so disposed to the pestilence, euen as is brimstone, to be kindled of the fire. This haue many phisicians not considered, and because of that, haue ben deceiued in their cure.

Here I haue declined by occasion, but now to our intent.

When one or two, or more of these signes aforesayd are knowne to be in a bodye, let him not despise them, nor put any foolish trust in the strength of his complexion, as many one haue done and by and by died, nor let no man trust the colour of his vrine, or mouing of the pulse : for sometimes the strength is so excessiue in the venom, that a man is dead afore the naturall vertues are able for to succour him, or to driue away the venom from the harte. And herein haue many wise phisicians also bene deceiued, and haue euil iudged of the patientes pronostik.

Therefore by and by without delay, yee must administer some good and holesome medicine, as shall bee sayd hereafter, or els the stilled water that wee spake of in the former Chapter, or some other valyaunte medicine againste the Pestilence, that it may descende vnto the hart afore the venom haue the vpper hand of nature.

For if it be once settled at the hart, I affirme playnly, there is no hope at all. Yet there be some fooles, that tary tyll the xii. houre, or the foure and twentie, after the infection, and they boast themselues

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that they wil heale the pacient, but that is a manifest and a shamefull error, for if any by chaunce is so recovered, it commeth of God, and not of any medicine, for where as one so escapeth, an hundred other perishe.

Notwithstanding if the case so bee that ye be not called, or can get no remedye afore the sayd time, cast not your selfe in dispaire, or put not the pacient in discomfort, take or giue your medicine in the name of God, and if ye can not broke it, take asmuch again and do so many times til ye may retayne it, then lay ye downe to sweate, and lifte vp your hart to God, calling vpon him, without whom there is no helth, and by the grace of Jesu, ye nede not to be fearful of death, for that that is impossible to man, is easy ynough with God, ye many times nature worketh it self, aboue al naturall expectation. But I counsell at the first beginning to receiue the medicines, when any of the foresayd signes appereth or when ye feele your self diseased: for the venim pearceth sooner to the harte, of the cholerike, then either of the sanguine or the melancholike, although the sanguines are apter to infection, then the other are, chesely if the sicknes be in sommer. They that are of melancholy, bee not lightly taken, but in case they be, then the cure is very daungerous and hard.

Therefore I say, take heede at the beginning as the prouerbe is.

*Principiis obsta, sero medicina parat,
Cum mala per longas inualuere moras.*

Take the medicine quickly, and let thy self bloud, and remember God the Phisicion of thy soule, and without doubt thou shalt well ynough reconer.

Nowe wee haue declared the signes by which ye may easely know whan a person is infected, and we
said

said it was conuenient to take the medicine as soone as any of them appeareth, without any longer taryinge, afore the venim commeth to the harte, here we wil informe you, how ye shall perceiue whither the said venim bee settled in the harte or no.

Take a dram of *Bole armony* made in pouder, accordinge to the doctrine of the last chapter in the first part, and if ye can not get it take some other excellent medicine against the pestilence, namely one of the receites that shal be said hereafter, and giue it to the pacient, but there can nothing be better, then the foresayd pouder if he haue it at hand.

Take I say thereof one dram, and an ounce of white wine, and *Odoriferous*, with two ounces of water of *Roses*, mingle them and giue them to the pacient.

The blacke receite declared in the Chapter of preseruatives, may be well vsed in stede of the *Bole*.

And if he may retaine the drinke within his stomacke, it is a good signe that the venim was not at the hart afore hee toke the medicine, and therefore he may bee let blood well inough.

But if the pacient can not broke the said drinke, but caste it vp and vomit, then ye may bee sure, that the venim hath bin at the harte afore the medicine. Therefore by and by washe his mouth with wine, or with water of *Scabious*, of *sorel*, or of *roses*, and it ought to be very wel mundified and clesed.

Then giue him an other dose of the sayd drinke, and heat a crust of bread, and hold it to his nose, that he may the better kepe the foresayd porcion.

And if the second time he cast it vp again, and is not able to retaine it, wash his mouth as is sayd before, and giue it him the third time, with a litle vineger, that it may pearce the better, and so six or seuen times, if he doo not holde it, giue it him agayne, and then whither he retaineth it, or retayneth it not, by and by ye ought to let him blood.

But in case the pacient were infected 24. houres afore ye give the drinke, neuer let him bloud, for that can nothing helpe him, but rather make him feble, but administer a medicine ordeined for the pestilence, as is sayd afore, or such as shal be spoken of hereafter, and that done, prouoke him to sweate, Now to our purpose as concerning diet.

The seconde Chapter, of the cure of pestilence, by the way of dyet.

First as soone as euer the pacient feeleth himselfe infected, it is verye good to auoid the corrupt aire, by chaunginge into some other place: or els if he can not so, let hym rectifie the aire of his own house, or of his chamber, with water of roses and vineger, or els with fumigations as is spoken of before, according to the qualitie of the time, and the complexion of his owne body.

Moreouer it is good for him to shiften his bedde out of one chamber into another and from that to the first againe the next daye, euer rectifying the aire of them both as is aforesaid.

And as touchinge meat and drink, he ought not to abstain, or yet to take any superfluities, for to eate good meates measurable (though it be against his stomake) yet in this disease it shall do him much good:

Let him eate the broth of chickens, capons, or Coleysfes of Rabetes, and such like meates, with a litel soel sauce, or vineger and rosewater, or wine of pomegranades, (if they may be gotten) or wine of barberries, and futché other.

If ye will haue other kinde of sauces or a poulder to strow vpon your meat, ye may make it after this sort.

Take graines of paradise, white *Diptamy*, of each an ounce, fine poulder of *Cinamom*, and cloues, of each

the halfe an ounce, make them al in pouder, and mingle it with suger. In this disease yee may eate no queasie meates, as Eles, Geese, Duckes, and other such as be euill.

I call them euill meates, which (accordinge vnto *Galen de differentiis febrium*) are either euill of their owne nature, or els if they be naturally good, yet by reason of some putrefaction, are as much or more vnholsum, as the other are, partly so, beecause of long keping, vnclean and naughty dressing, or when they be layde vp in a filthy or stinking place, and partely by some ill infection, when they were aliue: for he that vsed futch kinde of meates, is often tymes accumbred with many naughtye sickeneses, as corrupt and pestilencyall feuers, scabbes, pustles, lepries, and other euill infirmities.

All fish in this case are to bee auoyded. Brothe or gruel, made with borage, buglosse, endyue, succorve, forell, purcelane, and other lyke herbes, with a litle saffron, and cleane wheate floure, or the crummes of bread in a brothe of chyckyns, or without a brothe, maye be well administred.

Potched egges also with forell sauce and Cynamom, vinegar and Rose water, are maruelous good in this case.

And if the heate be verye vehemente, as well after meate, as afore, he may well drynke a draught of foddren water with the iuyce of oranges, Lemons, Cytrons, or of sowre apples, well myngled together, to quenche venimous fumes that myght ryse vp to the brayne. And if the pacyente be young, and strong, hauyng a good stomake hole wynded, hoate of complexion and in tyme of heate, not subiect to the colyke, nor to none hydropsy, or apostumes in the bowels, he may drink a good draught or two of cleare and cold water comming out of a rocke, or of a running water, or of a fayre spring.

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For when nothing els can mitigate the thirst, yet will cleare water by litle and litle, diminish all the heate. But ye muste beware ye take no great excesse.

A *Prisane* with suger of roses, is verye good to drinke between meales.

The patiente ought not for to slepe during the first 24. houres, and in the tyme that he receiueth his medicines.

Afterwarde he may slepe a litle at once to comfort the weakenes of the spirits, and he ought euery day to go to siege once.

And aboue all other thinges let him not dispaire, but bid him be of good comfort and dout not of his helth, so he take no thought but asmuch as is possible, make him to reioyce aswel by communication as by musike, and bringinge in vnto him good and holsome herbs, fruits, boughes, and other thinges of comforte, but yet notwithstanding see that hee remember God, and not forget his owne conscience, for in this sicknes the worste is euer to be feared.

The thirde Chapter, of the cure of pestilence by the way of medicine.

AS soone as euer yee feelee your selfe infected, take of the pouders of *Bole armoniacke*, in manner and fourme afore declared, or of the blacke receyte, the weight of halfe a crown, more or lesse, according to the vertue of the patient, mingled with the water of Roses, and a litle vinegar, as is sayd afore, and drinke it all at one draught.

And if ye cannot get the foresayd pouders, or peraduenture ye will abhorre to take it, then drinke a litle portion of the receyte folowinge, which is very excellent.

A receite againſt the Peſtilence.

TAke the roote of *Turmentile* dried in the ſhadowe, of *Saffron*, and of muſtarde ſeede aſmuch of one as of an other, make of them a powder, and incorporate it with the thirde parte of *Mitbridatum*, or of fine *Triacle*, with a litle ſtronge Vinegar, in manner of an *Opiate*, keepe it in an earthen veſſell cloſe, and in time of neede uſe it. The weight of it at once, is from halfe a dram vpwarde.

This receite worketh more vpon the venim then it doth vpon the feuer. And every day ſollowinge it is good to take a litle ſirrup of lemons, with water of ſorel, or of *Matſelon*, or of our lady *Thiſtle*.

And he that hath none of the ſayd ſirrups, let him uſe the waters of the ſame herbs, or the good water that I haue diſcribed in the chapter of medicines preſeruatiues.

Auicen ſayth, that whoſoeuer taketh an onyon and drinketh it in milke faſting in a morning, hee ſhalbe ſafe that day from all infections of the peſtilence. Therefore ſome are wonte to roſte two or three onyons, and to eate them with Vinegar and browne bread next theyr hart, afore they enter into any ſuſpecte ayre. And haue found health in their ſo dooing.

J*Ohannes Manardus*, a man of hie knowledge in the art of medicine, and of great authority amongſt all learned men, deſcribeth in his booke of *Epistles*, a very good receite, aſwell preſeruatiue as curatiue, deuifed by himſelfe for lacke of good *Triacle*, and is of marueylous operacion, as well in this diſeaſe, as in healinge all manner venymous woundes, both of Adders, Snakes, and other kynde of Serpentes. The receite of this noble remedy is this,

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Manardus medicine for the Pestylence.

TAke the dryed bloud of a Drake, and of a Ducke, of a Goose, and of a Kid, Rue, Fenell seede, the seede of Cummin, Dyll, and of wilde Nepes, or garden Nepes, or Rapes, of euery one three drammes, the roote of *Genciane*, *Trifoile*, *Squinantum*, *Frakenscence*, roses dried, of eche foure drams. White pepper and long, cost, *Valerian*, anise, Cinamon of eche two drams, mirre, narde, of eche six drams, *Beniamin*, *Assarum*, *Gumme armoniake*, of eche three drams, *Aloes*, *Agarike*, of eche two drams, *Carpobalsami*, xx graynes, *Ireos*, *Saffron*, *Reubarbe*, and *Reupontike*, Ginger, *Mastike*, of eche one dramme, *Stycados*, fyue drammes.

Make a fine pouder of these, and with foure times asmutch of claryfied Hony, mingle altogether, and keepe it in a siluer vessell or a glasse stopped, for it is an hye treasure, in such a case. The dose of it is two drams in wine or water of Sorell.

Here foloweth an electuary of a wonderful vertue, in the time of pestylence.

This electuary is of so great vertue, in them that do receiue it once in twentie foure houres, that they may be sure from all euill infections of corrupte ayres and contagions, all the day after.

But in them that are infecte alreadye, and are taken with the pestylence, if they drinke of it but one sponesfull, as shall bee sayde hereafter, (specially after lettinge bloud, if it bee conuenient to the patient) and lay him down and sweat vpon the same, if the venim hath not vtterly ouercome the hart, hee shall vndoubtedly recouer.

It hath bene lately proued, that after drinking of the same medycine when the patient made his water

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in an vrynall the glasse hath burst in pieces, by reason of the venim that it purged out.

This is the making of the sayd electuary.

Take Cinamome elect, one ounce, *Petra sigillata* six drams, fine mirre three drams, Unicornes horne, one dram, the seede and rinde of oiron, rootes of *Diprany*, burnet, *Turmenille*, sedoaty, red coral, *ana*, drams two, yelow saunders four scrupules, red saunders, two scrupules, white beani and red floures of marygoldes, *ana*, one dram, Juary rased, *Scabyouse*, *Beronici tunic*, seede of Basile, the bone of a staggess hart, Saffron, *ana* two scrupules, make a fyne pouder, and ad. vnto it, of *Bale armoniacke* prepare two ounces, white suger three pound, and with a sirup of *Acetoritate citri*, make a goodly electuary, and keepe it in glasse.

If the pestilence commeth with greates excessse of heat, drinke it vpon Rosewater and vineger, but if ye feele it colde take in it a draught of wine, and couer you with clothes, so that ye may sweat as long as is possible, for without doute, it is a present remedye as I my selfe haue often tymes prooued.

Another deuine medicine, in a liquid foloweth.

Take rue, wormwood, and Baume the herbe, of eche a like portyon, of *Celydon*, both herbe and roote as much as of all the other, so that ye haue of them in a good bigge handeful, wash the rootes of celydon, very cleane and purely in wine or in faire clere water, then put them all into a new (pott of earth neled within, and poure vpon the herbes, halfe a pounce of the moste strongest vineger ye can get, couer them iuste, and lute the mouth of the pottle, with *Luto sapientie*, whiche is made of wheat floure, and the white of an egge, that no breathe may issue,

and seeth it eighte or nyne houres, with a soft fyre, then let it coole by lytle and lytle, and after strayne the herbe, and set the liccour in the sonne to rectifie.

When a person is infected with the pestilence: First as I sayde afore, let hym blede in a due vayn, than geue him a sponesfull of this licour, with as much as a Nut of triacle if so be ye haue any, luke warme, by and by let a crust of bread all hote, be dypped in vineger, and holden to his mouthe, that he may the better brooke the medicine.

And if he chaunce to vomite, incontinent walhe his mouthe with wyne, and cause hym to receiue againe an other sponesfull, and so if nede be, fise or sixe tymes tyll ye see that he receiue it, which is a very good signe, if he so do.

After this set him in a warme bed covered, that he may sweate out the residue of the venime, and by the grace of God, he shall escape the daunger.

This is a medicine of infinit vertue. But if the pacient haue a greate heate, geue him no triacle, or els very lytle.

The fourth chapter of the cure of pestilence by letting of blud, venisectes, and purgations.

Although *Phlebotomy* or letting of blud, be one of the chiefe thynges that are required to the cure of the pestilence, yet for lacke of vnderstandyng and lettyng blood otherwise then behoneth many one is cast away, and therefore euery good man barbour ought for to take hede, that he hurt not them, whiche come vnto him for helpe (for that were a great shame) which he shall neuer dop, if he ponder wel the thynges that shal be sayde hereafter.

This is a generall rule.

IN the tyme of pestilence when a body is infect, ye may not haue respect either to the signe, the day or the houre, but whether the moone be there or not, or what aspects so euer bee in the planets, let him blede forthwith in the name of God. Young men and sanguine, and they that haue abundance of fleshe, and of blood mingled with other humours, ought to blede somewhat mote in quantitie, but alwaies kepe a moderation, that ye take not out to great a quantitie at once.

It is better to let him blood twice, leaving the wounde of the first stroke open, and annoint it with a litle oyle, and after foure or five houres, let hym bleede in the same wounde agayne, but withoute synching if it be possible.

But alwaies geue an eye to the strength of the patient, that it be not enfebled, and againe beware, that ye haue taken away the rankest, and the strongest venom, wherein if ye be doubtful, take the counsel of some good expert phisicion.

Also yee must note, that ye may not let bloude to anye children within the age of xiiii. yere, nor to old men aboue fifty yere old, nor to women great with childe, specially neere their time, nor when their due purgacions is vpon them, nor to them that are newly brought to bed, or within a weeke or two after shee is purified, generally to none which is weake and feeble in his body.

Yee shall also note, that there are some olde men of better strength and complexion, than many yonge are of, and agayne, diuers younge children of ten, or twelue yeares old, are of higher courage and of as good strength, as they that are many yeres elder. In such cases, a litle euentacion of the infected blood, may

may bee the sauing of their liues, so that all thinges bee done with good disorection.

It is wysdome also to let them blood lying upon their backes, whom ye thinke would faime in standyng or in sitting.

And if the case do require the letting of blood, and the patient be not able to beate in for anye of the causes afore rehersed, it is good to apply ventoses, in manner and forme as I shall declare hereafter.

And here we should say somewhat of the great erreure that many doe commit in taking one vaine for another, for by such erreurs is the venim drawne many times vnto the hart, and so procureth death vnto the patient.

Wherefore that ye may not be deceiued euer in the Pestylence, let him blood on that side that the sore is on, and not on the contrary side, in any wyse, for that should drawe the venim ouerthwarte the members spiritual, and so destroy the man.

But or euer ye let him blood, it is good to giue some good and hol some medicine against the venim, such as is declared in the chapters herbefore.

If the Botch appeare vnderneath the eares, let him blood in the head vayne of the same arme, or els in the braunche of the same vayne, which is vpon the hand, betweene the middle finger, and the nexte that is adjoyning.

If it appeare vnder the chiole, take the same vayne, and within a whyle after, it is good to open the two veines vnderneath the tongue.

If the sore be set within the armeholes, take the vayne called *Mediana*, which is betweene the fore sayd head vayn, and the vayne comming from the liuer.

If the sore be set within the flankes, then ye must open the veine called *Saphena*, which is about the Vancle of the foote, on the inner side: and if ye can-

cannot finde it there, take the braunche of it, that is between the great toe, and the next vnto him, but the lettyng of bloud in that vayne is forbidden vnto women when they be in health.

And if there appeare two botches, one on every side, *Manardus* giueth counsaile to take the right side, and not the left.

And in case there doth appeare no signe of botching or swellinge, than he byddeth you to open both vaynes *Saphenas* on the right side and on the left.

Notwithstanding, *Marsilius Ficinus* is of a contrary opinion, and sayth that it is best when there doth no sore appeare, to take the common vayne on the right arme.

I thinke herein *Manardus* counsell rather to be followed.

But if ye see the botch standing outward more toward the bounche, than yee must open the vein called *Sriatina*, whiche is about the ancle of the foote, on the outsyde. The whiche opening of the veynes must be done as sone as is possible, alwaye presupposed that he hath receiued one or other medicine against the vening, and that he slepe nor in any wise, as is afore-mencioned. And to them that cannot lawfully be letten bloode, ye must in all haste applye many ventoses, with scarification or without scarifying, as it semeth best to your discrecion, so ye take a reasonable order thus. If the sore be vnder the eares or about the throte, let your ventoses be applied behynde vpon the necke.

If the botch appeare vnder the armes set your ventoses behynd vpon the shoulders. If the sore be in the flanke, or thyes, let your ventoses be set vpon the buttockes.

And yf the pacyent be replete with humours and strong, hauyng no flux nor other impediment, and ye thinke he nederh to bee purged: ye may geue hym in the morninge one ounce of *Cassa*, or of

Manna,

Manna, with a litle *Dyaprunis laxatyue* more or lesse, according to the pacyentes necessitie, tempered with water of scabiouse, forell, or endyue, ever taking hede, that hee doo receiue some medycyne agaynst the venime, duryng all the tyme of his disease.

The fyfth Chapter of application of outward medicines.

HERE is to be noted that no maner playster repercussive, may bee set vpon any botche of pestilence. But assoone as is possyble, after lettingt blood it is good to take an onion, and to make an hole in the middest of it, then fyll it full of good tryacle: after that stoppe it, and set it on the harch to roste, as it were an apple. And when it is roste so long tyll it be tender, lette it coole a ltytle: and set it hote vpon the botch, and when it hath ben there by the space of two houres, take it of, and lay another on.

Or take a cock and pull the fethers of, about his fundament, and put a litle salte in it, and set his fundament vpon the sayde botche, kepyng hym on a good whyle, stoppyng many tymes his byll, that his breth may be retayned, and let him blow again. And if the cocke dye, it shalbe good to take an other yong cocke, and splitte it quicke asunder, and lay it on the botch, but ye must commaunde them that take them of, to cast them in the fyre, and not to take the sauoure when it is remoued: for that is very dangerous. Some there be that lay about the sore, water leches called bloode-suckers, and it is very good, so they be wel prepared, and clenfed from corruption. Other apply ventoses with scarification, but they ought first to be applied without anye scarifying, so they shall the better drawe the venim out.

Other lay thereto a plaister made of *Galbanum*, *diacquilon*, and *Armoniacke*, incorporate together, and

some

some other lay on it a plaister made of figges, soure leuen, and Reifins without kernels, braied and incorporate altogether in oile of camomil.

There be also that set upon the botch an herbe called crowfore, which is very hote, and maketh a blister on the skinne, and that same they breake, and kepe the place open many daies after. And in that case if the botch be in the very arme holes it is best to set the sayd herbe a losse vpon the arme. And some other breake the foresaid botch with a strong ruptorie, hauing part of maturation, as for example thus. Take sower leuen foure ounces, Mustard, Rue, *Scabiose*, wormewood, of euery one an handful, white lilly rootes, the third part of al, green copporose two drams, canthrides in number x. *Gulbani* one ounce, olde nuts, and sumwhat fusty, or els new, if ye cannot get them, in number foure, oyle of white Lillies, asmuch as shal suffice, seeth all the herbes and rootes in oyle according to arte, with a double vessel, that is to say, the oyle beeing in one pan may seeth onely by the boiling of the water in an other great pan, and make a playster with the residue of the stuffe in a good fourme. It hath a great vertue to breake a pestilence sore without much paine, and afore ye lay it on, wash the sore with a sponge dipped in the straining of the foresaid herbs and rootes.

Other take oyle Olive and seeth it with oken ashes, adding vnto it a litle of black sope, and quicklime, and make a plaster of the same, it is to be vsed but in stronge complexions.

And all the foresaid wayes are to be commended. But after one hath vsed them a while, and seeth they begin to come to maturation, let him take the counsell of a lerned surgeon, or any other of good experyence, and to set maturatiue emplaysters, vnctions, and bathes, according as becommeth, percing the aposteme in the softest place, afterwarde procede

with

with mundificacion and incarnacion, euen as in other kindes of apostumes: wherein I humbly desire them to haue some pity of the poore, that be diseased, and not to fauour them that haue inough, but rather take so much of the riche, that they may the better haue wherewith to helpe the needy. And for because the sicke may haue some comfort, if in case they shuld be destitute of surgeons, I will (besides the said medicines which they may confidently vse,) describe some maturatiue emplaysters that are experie and prooued in this cure of pestilence.

A plaister to ripe a botch comming of the pestilence.

TAke Mallowes, and the rootes of holyhock, and onions, as much as shall suffice, wash them and seeth them in water, and afterward bray them in a mortar with powder of limesede, and of Fenugreke, and a good quantity of swines grese freshe, laying on the playster every day once.

Another for the same.

TAke white Diptamy an ounce and an halfe, the roote of walworthe an ounce, the rootes of cresses halfe an ounce, white onions, two ounces, seeth the roots in water, and rost the onion vpon the coles, then stampe them altogether, adding of oile of Camomil three ounces, Rosin one ounce, melle seede six drams, wax, as much as shall suffice, and make a goodly playster, or an ointment at your pleasure, for it ripeth the sayd botch in a shorte space and consumeth the venim, and is good as well for youngmen as for olde.

And afore that it be thorow ripe, cause it to be perced as it is sayd afore. And if after the first percing there be great paine, make the yolks of an egge well beaten, and a little oile of roses, and

annoint a tent therin and put into the sore for to ceasse the payne. Afterward mundifie the place with a salve made of yolkes of eggs, fine barley flour, and a litle hony of roses. Last of all, for the perfect incarnation, take the juyce of Daisies, and with a litle waxe make a soft ointment, and vse it, or ye may lay therto any other salve incarnatiue, as ye are wont to do in other cleane sores. Provided alway that it is better in this case, to breake the sore by times, than to tary for the ryping long, lest perchance the venim being included gather strength by the putrifaction, and so returne againe vnto the hart: therefore open it afore it come to rypinge and after proceed with your maturatiues and other holsome plaisters.

Thus much have I spoken of Surgery in the exterior cure of one that hath the botch, so far as God hath giuen me vnderstanding to perceiue, according to the mindes of such famous clerkes, as haue most effectually written of the same. Now will I declare a litle of the exterior cure of him that hath no botch at al, and yet is sore infected with the pestilence. For the noble handy woorke of Surgery, is conuenient to them both, as witnesseth *Marsilius Ficinus*, in his booke of pestilence in the eleuen Chapter. And the fourme of it is this.

After that the patient hath receiued some good and holsome medicine against the pestilence, and swel (or after letting bloud, if the case do so require) by and by ye must aply your labour to take away the residue of the venim, that remaineth in the body.

And to that intent ye ought to make a ruptorie of sowre Leuen and *Cambarides*, or other aboue reherfed, and set it on the muscule of the right arme, vnder the Cubite, on the part wheras the pulse lyeth, but not vpon the pulse it selfe, and so procure a blister, which ye shall immediately cut of, and kepe

the sore running many dayes after, the longer the better for the patient.

An other issue ye may make in the same manner, vpon his right leg, foure fingers aboue his heele toward the instep, and keepe it open likewise till a moneth or two after hee be recovered.

The sixth Chapter of the cure of Carbuncles and Anthrax.

AS concerning the curation both of a carbuncle and the pestilence sore called anthrax, ye may do euery thing according as we spake afore in the generall cure of the pestilence, bothe as touching diet, medicines against the venime, cordialles, laxatiues, blood lettinges, and ventoses, ye shal heale them as ye heale the botche, in all thinges. But as touching letting of blood, when ye se a carbuncle or an anthrax by him selfe without apostume of the eniunctories, be it vpon the necke, or vpon the throte, or the face, or the head, ye must let him blood in the head veine. If it be vpon the shoulders, brestes, or armes, or other places aboue the Nauill, take the veyne called *Mediana*. And if it bee beneath the said places, downe vnto the knees take the veyne *Saphena*, but if it be on the outside of the thigh, take the veine *Sciatica* euer vpon the syde that the sore is on, (as is said afore) considering the complexion, the strength, the age, and the quality of the blud, euen as is said in the chapter of the botche, and likewise apply the ventoses vpon them that can not beare *Fleubothomie*. Which things presupposed, it is good to set vpon the carbuncle, whether it be with botch or without botch, the yolke of an egge, incorporat with as muche salte as ye can temper with it, remuing it euery houre during a hole day.

Or els apply the said leches or blood suckers round about the sore, and after they haue sucked out the blood,

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blood, set theron a cocke as is saide of the botche, or els a doue all hote splitte in the middle. And he that can not gette the leches, yet let him not fayle to apply the residue of the saide medicines, euery one after other as afore is saide.

Or a hote lose comming out of the ouen, or take a sower pomegranad, and cut and seeth it in vineger, or *Scabious* brused between two stoncs, or the roote of daises, or good sower dough, incorporate with salte and a litle oyle oliue: all these medicines are good to kill the carbuncle.

The precious stone called a saphire hath also great vertue against venim and specially against a carbuncle, if ye touch it with the stone, and drawe it rounde about the fore by the space of an houre.

But whatsoeuer medicine ye set vnto a carbuncle, ye must lay a defensiu about the fore, which is made as hereafter foloweth.

A good defensiu.

Take *Sanguis draconis*, and *Bole arment*, of eche a like much, make them in pouder and incorporate them with oyle of roses, and a litle viniger, and laye it in a clothe all about the fore, without touching anye part of it, and reneweit when it is harde and drye.

But if the person be of good abilitie, and the carbuncle very fearse and burning, cannot be quenched with the meanes aforesaid, then ye must procede with an actuall or protenciall cauterie, and to remoue the escare, lay on capons greace or a litle butter, or els a plaister made of mallow leaues, holihockes, violets, Lilly rootes sodden in broth of netes fete or other fleshe, and afterward stamped, strained, and vpon the fyre mingled with pouder of linesede, barly floure, beane floure, fresh butter, and swines grece,
adding

adding in the ende when ye take it off, two yolkes
of egges and a litle saffron, and stirre it well aboute
This is good also to ripe the foresayde sore, after
warde mundify and heale as is sayd in the other
chapter.

I could declare many other remedies but I let them
that haue bene often proued, and that be moſte ealy
for to get at neede, desiring all them that shall vnto
these my simple labours, to accept my goodwill vnto
the best, and to pray to God almighty for his graces
vnto whom onely be al laude glory and honor, world
without end, Amen.

FINIS.

Take gargill dracm. and bole arm. of each
a like munt make them in powder and incorporate
them with oyle of roses, and a litle vinegar, and laye
it in a clothe all about the sore, without touching
any part of it, and when it is drie and

But if the sore be in the face, and the car-
uncle very large, cannot be quenched
with the means abovesaid, ye must proceede with
an astringent or preseruing, and to remove the
blister made of mallow leaues, holibockes, violas,
lilly rootes, sodden in broth of netes tee, or other
herbes, and afterward lathered, lathered, and upon
the tyre mingled with powder of linseed, lilly
house, beane house, lilly house, and lilly house.